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SOCIETY FOR PREVENTING PAUPERISM IN THE CITY OF NEW-YORK.

*The Committee to whom was referred the consideration of the Vice of
Intemperance—REPORT,*

That they have duly considered the subject, and have to lament that in this city the vice of intemperance, or the inordinate use of spirituous liquors, is a growing evil which has already extended its baleful influence over a great proportion of the labouring class of the community. It debilitates the body and mind, demoralizes the principles, and destroys the health of its unhappy victims, and is undoubtedly the most prolific cause of pauperism.

It would exceed the bounds of a report, or the powers of the committee, to enumerate all the evils which flow from the improper use of ardent spirits.

The subject, with all its enormities, does not seem to have been duly considered by the legislature or municipal authorities of this city. Very little on the subject is to be found in the statutes. The third section of the act for suppressing immorality enacts, That no retailer of spirituous liquors, ale, or porter, shall sell or dispose of such liquors on Sunday, to any person, except lodgers and travellers; and that any person offending in the premises, and being thereof convicted before any Mayor, Recorder, or Justice of the Peace, shall forfeit and pay the sum of \$2.50 for every such offence.

The ordinance of the Mayor, Aldermen and Commonalty of the 2d of March, 1812, ordains that no retailer of liquors shall permit any person to come to or remain in his house on Sunday, and there to be tippling, nor shall they at any time suffer any excessive drinking, or persons to be drunk in their houses, under the penalty of ten dollars for each offence.

The constables and marshals are authorised and enjoined to enforce this law; and may at any time enter into any retailing house, and if any person shall be found tippling or drunk therein, or guilty of any offence mentioned in this ordinance, to detain him or them, until they shall discover his or her name and place of abode, and then direct and order them to depart said place, and if any such person shall not discover his or her name and place of abode, or will not depart said house, it shall be the duty of such constable or marshal to bring the said person before the Mayor, Recorder, or Aldermen, and if found guilty, shall forfeit and pay the sum of four dollars.

These, and the act to lay a duty on strong liquors, are the only penal laws your committee have found for restraining or preventing the vice of intemperance. Such public regulations as facilitate the distribution and consumption of ardent spirits are much to be regretted.

There are now in this city 1445 persons licensed to retail liquors :

although no certain data can be found on which accurate estimate may be made of the quantity of ardent spirits annually retailed and consumed. It appears that a sub-committee appointed by a general meeting of the wards, on the 7th day of last March, made a judicious report on that subject, with sundry calculations and facts worthy of public attention; which report is hereunto annexed, to which the committee beg leave to refer. It is there presumed, on probable ground, that the annual amount expended on ardent spirits in this city is not less than \$1,642,500. The expenditure of so great a sum is indeed a matter of serious consideration; but when it is remembered the people who spend this sum are generally those who want it most, and the ruinous consequences thereof which involve certain misery and human wretchedness, surely it is time to endeavour to avert the dreadful evil.

It is believed that if government had excluded or totally prohibited the use of ardent spirits, such prohibition would have been a blessing to this country: but the evil is entailed upon us; all that we can do now is to endeavour to limit the extent thereof, and diminish the injurious effect.

The present system of retailing liquors, and the manner of granting the licenses is singular.

The Mayor grants a license to retail and sell liquors which may be drank on his, the retailer's, own premises. The commissioner of excise gives license to a person to retail and sell liquors which must not be drank on his own premises. It is difficult to perceive why one person might not grant both licenses, or why one license might not be made to answer the purpose of both, for it is said all those who get the Mayor's license, get, also, the license from the commissioner of excise, who may charge for such license any sum not less than \$5, nor more than \$50.

The revenue arising from licenses granted by the Mayor amounts to \$7,225 annually. The amount collected by the commissioner of excise is about \$10,000.

The labouring people, who are most in the habit of drinking spirits, are those who attend the masons and bricklayers, woodsawyers, and other labourers, cartmen and mechanics, and the grocers or retailers are many of them in the practice of drinking, and some of them become habitual drunkards, by which they have ruined themselves and families.

The kind of spirits generally retailed is West India rum, home made rum, whiskey, and apple brandy, and cordials; the prices are various, from 2 to 3 cents for a common wine-glass full.

It is the practice of labourers in the morning to drink one or two glasses of spirits, and this is repeated about 11 o'clock; and sometimes two or three glasses are drank before 12 o'clock; and the same practice closes the day. Some of them drink much more, and are often too drunk to do their work properly; others drink less; and some there are who drink no spirits; but these are few in number.

That class of grocers, or retailers of liquors which may be considered most injurious, are those who act on a small scale, and live among the poorest people. Many of these will commence the business with a capital of less than \$100; and some, without any capital, will procure a few groceries and a jug of spirits, on the sale of which they chiefly depend for their support. It must be remarked, that those who drink the most ardent spirits are generally the most ignorant, most idle, most immoral and irreligious, and seldom attend public worship.

On this painful view of the subject, your committee are deeply impressed with the indispensable necessity of calling the public attention to the consideration of such measures as will most effectually resist the enormous evil.

We are aware of the difficulties that must be encountered, and see no hope of success without the united aid of the Legislature, the Common Council, and the serious exertions of disinterested citizens. First—the aid of the legislature must be solicited, by enacting, that not more than persons shall be licensed or permitted to retail distilled liquors in this city; who shall act as inn-keepers, or tavern-keepers, and shall be men of fair moral character, and obliged to keep a good, convenient house, properly furnished, with suitable accommodations for travellers and lodgers; and such inn-keepers shall be bound in recognizance in the sum of dollars, to keep a quiet, orderly house, and to conform to the laws and ordinances, and not to “permit cock fighting, gaming, or playing with cards or dice, nor keep a billiard table, or other gaming table, or shuffle board,” nor to sell liquor to any intoxicated or idle person. Each inn-keeper shall annually pay for his license the sum of dollars. Also, that persons be licensed to sell ale, beer, and all other liquors, excepting spirituous liquors, and the latter in quantities not less than gallons.

The benefit that would probably result from this regulation seems so obvious, that few arguments are necessary to show the expediency and propriety thereof. Diminishing the number of those who now retail liquors, and placing that privilege only in the hands of men of respectability, is an important measure, and would nearly in the same proportion diminish the evil of drunkenness, or the inordinate use of ardent spirits. Notwithstanding the measure is supported by every principle of religion, morality, and political economy, it will be opposed by individual interest and ancient habits. The opposition will no doubt arise with the people who are now licensed to sell liquors. But what can be said in their behalf? Will they claim the privilege of retailing liquors as a prescriptive right?—That cannot be admitted. Will they contend that they shall be legally authorised to abandon all useful and necessary occupations which might tend to enrich the community and increase human happiness, and to place themselves at the head of a hogshead of spirits, to retail it to their indigent neighbours, spreading among them the evils of intemperance and poverty, with all the miseries which flow from such vices?—

We wish not to reflect on those citizens who are now retailing liquors, nor impute to them improper motives. We have no doubt but a great proportion of them are worthy, honest people, who wish to support themselves by what they conceive to be an innocent and honest occupation, without reflecting on the injury that is done to the community. It is believed that many of them would abandon the business if they were duly impressed with the calamity and mischief it produces. In a pecuniary point of view, the public would not be injured by this measure, for the sum paid for each license might be increased to a sum that would exceed the amount now received for licenses granted.

Secondly—Application ought to be made to the Mayor, Aldermen, and Commonalty to amend these ordinances so as to more effectually restrain and punish intemperance.

Thirdly—Every citizen should remember, that intemperance, ignorance, and idleness, are the prolific parents of pauperism, and that every exertion should be made to exterminate those dangerous vices, by inculcating religion, morality, sobriety, and industry; and by diffusing useful knowledge among the indigent and labouring people. In proportion as these principles prevail, pauperism will disappear.

All of which is respectfully submitted—By order of the Committee.

W. FEW, *Chairman.*

EDUCATION SOCIETY.

A Society was lately instituted in Philadelphia, called "*The Education Society of the Presbyterian Church in the United States, under the care of the General Assembly.*" Its object is "to furnish pious and indigent youth of the Presbyterian denomination, who have the gospel ministry in view, with the means of pursuing their Academical and Theological studies." A subscription of two dollars a year, constitutes a member of the Society; and twenty dollars a member for life.—Its business is conducted by a Board, consisting of a President, seven Vice-Presidents, a Corresponding Secretary, a Treasurer, and twenty-four other Managers, of whom one half ministers, and one half lay members, to be annually elected. This Board "shall devise and execute measures for obtaining funds; shall select young men to be objects of their bounty, direct their studies, and provide for their support; shall take measures to organize auxiliary Societies, and empower them to select and educate young men; and shall make a report of their proceedings to the Society at every Annual Meeting."

"It shall be the duty of the Board of Managers every year to communicate to the General Assembly, for their information, a copy of the Report required by the last article, as soon as possible after it shall have been laid before the Society." "The Annual Meetings of the Society shall be always held in the city of Phila-

delphia on the Tuesday next after the commencement of the Annual Sessions of each General Assembly of the Presbyterian Church." "It shall be regarded as a fundamental principle of this Society, that no young man shall, in any case, be selected for education, who does not possess good natural talents, and hopeful piety, who is not in communion with the Presbyterian Church, and who does not express it to be his intention to enter the ministry in said church: and in case any young man who may receive the pecuniary aid of this Society shall, by his own fault, fail of entering the gospel ministry, he shall, when able, refund to the Board of Managers the whole amount of expense incurred by them in his education, if called upon for that purpose.

The following is an address from the Managers of the Education Society above mentioned to the Churches under the care of the General Assembly.

DEAR BRETHREN,

Never, perhaps, have the inhabitants of any christian country had more reason than we, to adopt the language of our Lord, *The harvest truly is great, but the labourers are few.* Were it possible, within the limits of the present address, to state, in detail, the facts which lead to this conclusion, their impression on the pious mind would be equally distressing and alarming. Suffice it to say, that the population of our country is making progress with a rapidity altogether disproportioned to the provision of able and faithful ministers to supply its wants. In less than twenty years its amount will probably be doubled; and yet the candidates for the ministry who are coming forward, are very little more than sufficient to supply the places of those who are removed by death. What, then, is to become of the tens of thousands, the hundreds of thousands, who are annually spreading themselves in every part of our extended territory? And besides this, what is to become of all those applications for labourers in foreign missions, which are every day becoming more numerous? If we had *four* or *five*, nay, even *ten* times as many candidates as we have, they would be still insufficient to answer the demand. Calls of the most urgent and affecting kind, both for stated Pastors and for Missionaries, are received from almost every part of our country, without the possibility of furnishing them. Unless prompt and energetic means are adopted to obtain a supply, greatly beyond what has been hitherto obtained, the consequences must be, so far as human foresight can anticipate, that many important congregations must soon either be without ministers, or fall off to other denominations; and that many districts of country, the population of which most naturally belongs to our Church, must either be left to seek a supply as they can from other churches, or to grow up in practical heathenism.

We rejoice, indeed, in the mighty plans for disseminating the Scriptures, which so remarkably and gloriously characterize our day; and we calculate largely on the benefits likely to arise from the

execution of these plans. But we acknowledge it lessens our joy when we reflect that there are so few *living teachers* to accompany the *written word*. For we are assured by the Word itself, which we circulate, that the *living teacher* is as fixed and as necessary a means of carrying on the dispensation of mercy to our fallen race, as that sacred Word, which is *the power of God unto salvation to every one that believeth*. *How shall men hear without a Preacher? and how shall they preach except they be sent?* If the world were filled with Bibles, there must still be ministers to explain and enforce their precious contents. Of course, while to spread the former is an object of so much laudable exertion, it is certainly to be lamented that the friends of piety have not been proportionably roused to the deep importance of providing the latter.

The attention of the friends of religion has indeed been, for several years past, partially called to this object. Different measures have been proposed, and some actually adopted, to remedy the evil. But, though all useful, and some of them important, they have still been found insufficient to meet the exigencies of the Church. Amidst all that has been done, and is doing, the deficiency complained of is every day becoming more serious and appalling. To sit still, and attempt nothing further, is really little less than abandoning a large part of our country to a *famine of the Word of Life*. Can Christians consent to an alternative so disgraceful and destructive?

In these circumstances, it has appeared to some judicious friends of religion, that the formation of *societies* for the special purpose of selecting, and gratuitously educating poor and pious youth for the gospel ministry, is a peculiarly well adapted and important means of attaining the desired end. Some societies of this kind have actually been organized several years ago, and are making laudable exertions to supply the wants of the church. Among these, the *American Education Society*, in *New-England*, is worthy of particular notice, and of high commendation. That Society, including its several auxiliary associations, is said to have, at this time, more than *two hundred* young men under their care, in different stages of education for the ministry. That respectable institution, however, besides that all its resources will be required for supplying the demands of *New-England*, cannot, on other accounts, so well answer the purposes of the Presbyterian Church as an association within our own bounds, and directed by our own members.

A plan for the formation of a Society, such as that which now solicits the patronage of the Presbyterian Church in the United States, has been in the contemplation of a number of the ministers of that church, for some months. It was their wish that the Society should be, as far as possible, a representative of our church; that it should combine her strength, and be rendered, in all respects, subservient to her interests. For this purpose, they deemed it of great moment that it should be permanently located at *Philadelphia*, and that its annual meetings should always take place in that city, and during the ses-

sion of the General Assembly in each year : that the distant ministers and elders of the church, who attend that judicatory, might be enabled, without any additional inconvenience, to discharge their duty as members or officers of the Society ; that the affairs of the institution might be annually inspected, and, as far as proper, controlled by the members of the Assembly ; and thus a more minute knowledge of its plan and proceedings, and a deeper interest in its affairs, extended to every part of our Church.

Such an Association, in this Address, and in the accompanying Constitution, offers itself to the patronage of the Presbyterian Church.

It may perhaps appear to some, in this day of liberal exertion, when partition walls which have hitherto divided Christians are daily falling down, and when different denominations are coming together for exertion in a common cause—in such a day, it may appear to some, as if confining this Society to the Presbyterian Church were scarcely defensible. We wish to cherish no feelings, nor to engage in any plan which may be considered as unfriendly to other portions of the Church of Christ. We rejoice in the growing spirit of harmony and love among the different denominations of Christians. But we are persuaded, that in concerns of this nature, both energy and harmony of action are best secured by each particular church acting for itself. Let as many denominations as approach to agreement in sentiment come together, and mutually co-operate in great missionary plans for spreading the knowledge of our common salvation :—but surely there is no concern in which every church is more clearly called upon to act independently, than in selecting and training her own ministers ; and if each church act for herself in this matter, with a proper spirit, such a method of proceeding will be found to produce a generous and useful emulation rather than hostile feelings.

Some, however, may be at a loss to know in what manner such a society as now solicits your patronage will be likely to increase the number of candidates for the ministry. It cannot, of course, either make young men pious, or impart talents to them. This is readily acknowledged. But still such an association can do much. None who are acquainted with the state of the Church will doubt that there are at this moment in our country, at the plough and in the shop of the mechanic, many valuable young men of ardent piety, and of good natural talents, who would be glad to serve the Church in any way that Providence might point out, but who have no means of their own for obtaining a suitable education for the holy ministry ; and who, left to themselves, will never come forward for that purpose. One great business of this Society, and its auxiliary branches, (one, at least, of which it is hoped will be formed in every Presbytery,) will be to search out such pious and promising youth ; to inform them of the provision made for their case ; to take them by the hand ; to overcome their diffidence ; to bring them forward to the view of the churches ; and to con-

duct them through every stage of their education, until they are prepared for the pulpit.

It is not proposed to collect the young men supported by this Society in any one place, or to require them to pursue their Academical or Theological course at any one seminary ;—but to educate them wherever it may be most convenient to themselves, most economical, and most agreeable to the several auxiliary societies who may select and support them.

It is possible that some may altogether doubt the propriety of educating ministers on charitable funds, under the impression that it is, on the whole, best that all candidates for the ministry should support themselves. And even some of the youth who might be selected as the objects of this bounty, may feel reluctant to accept of charitable aid.

In reply to all objections of this kind, let it be observed, that very few who are able to support themselves appear to be coming forward to the work of the ministry ; that the exertions of this Society will by no means diminish the number of such ; but that if no others are brought forward, large portions of our country must experience a famine of hearing the Word of the Lord.

But do not all scruples, on the part either of the Church or of young men, on this subject, arise from the want of correct attention to some radical principles ? Is not the Church the moral parent of all the youth within her bosom ? Has she not a right to the services of the best of them ? And may it not be asserted, without fear of rashness, that in the present state of the Church and of the world, whenever young men are found, who unite *fervent piety* with the *natural talents* adapted to the office, it is the duty of such to seek the gospel ministry ; and that it is equally the duty of the Church to single them out ; and if they have not the means of coming forward themselves, to bring them forward, and to endeavour to give them all that preparation, which depends on human means, for the service of the sanctuary ? It is as clearly her duty, a duty which she as really owes both to her Divine Head, and to herself, as the ordinary provision which she makes for the support of the word and ordinances. Or rather, it is to be lamented that she has not been always in the habit of considering this as an essential part of her ordinary provision for the maintenance of the means of grace.

If any of the children of the Church need assistance in obtaining an education for the sacred office, from what source can they so properly receive it, as from the Church, their moral parent ? Every consideration of nature, reason, and scripture, point to this parent as the most suitable provider. Assistance from individuals may be given reluctantly, or may be suddenly and capriciously withdrawn :—but the Church, as long as she has the feelings of a mother, can never be either reluctant or weary in providing for her beloved children. The aid received from individuals may excite, in delicate minds, a painful sense of dependence ;—but it

would surely be improper for a child to feel pain in receiving from the hand of parental affection. Nay, may we not confidently assert, that when a pious youth is willing to devote his talents for life to the service of the Church, it is but an act of mere justice in the Church to furnish him with the means of comfortable support while he is preparing to serve her?

Nor is it any solid objection to the system of educating young men for the ministry, on charitable funds, that some of them, after obtaining an education, never enter the ministry, and that some others are by no means distinguished ornaments of the sacred office. It were just as reasonable for parents according to the flesh, to say, that many youth whose parents do much for them, turn out ill: and that, therefore, *they* will take no pains, and incur no expense, in educating their beloved offspring. No wise parent thinks or speaks thus. He is willing to do all in his power for promoting the welfare of his children, and to labour and incur expense whenever there is a rational prospect of a favourable result; and having done so, to leave the event with infinite wisdom. And the Church ought to be willing to take the same course, and run the same risk with respect to her children.

We shall attempt to obviate only one more objection, which may possibly find a place in the minds of some. It is that the Presbyteries are already doing, and have been doing, for a number of years, all that they can to bring forward and educate young men for the gospel ministry; and, therefore, that such a society as is now proposed is unnecessary. This objection, though specious, has no real solidity. It is notorious to all who attend the General Assembly, and listen to the annual reports of Presbyteries on this subject, that the system now in operation is inefficient and inadequate. A number of the Presbyteries pay little attention to the subject; and none of them are proceeding with that energy in the business which is considered as desirable, and which the wants of the Church require. Besides, some of the Presbyteries have considerable funds, and the means of raising more, but have few or no young men to educate;—while other Presbyteries have, by far, more young men than funds. The Education Society now formed will be so far from interfering with the exertions already in train, that it will add vigour, and give more extensive and useful effect to them. It will form a great medium of communication between the Presbyteries, as so many auxiliary societies, and give system to the exertions of all. It will open a central and convenient treasury for those Presbyteries which have more funds than young men; and it will furnish resources for those which have more young men than means of educating them.

Such, dear brethren, are our views on the subject. We are persuaded that the subject now brought before the Church to which we belong, is one of most deep and vital importance. We entreat your serious and prayerful attention to it. It is manifest that the Society which solicits your aid cannot be expected to produce its

due and desirable results, without the *general* and *zealous* co-operation of our Presbyteries and Churches. But with such co-operation, there is every prospect, under the Divine blessing, of rendering a service to our Church, and to the cause of the Redeemer generally, beyond the reach of human calculation.

We venture, therefore, to express a most respectful but earnest hope, that our Reverend Presbyteries will, as soon as convenient, either in their Presbyterial capacity, or by committees, form themselves into Societies, auxiliary to this great object; that individual congregations, whose local circumstances admit of it, will do the same; and that all classes of persons, who wish well to the cause of Zion, will come forward; and, with their substance, as well as their prayers, endeavour to do their part toward furnishing the churches with the messengers and the Word of Life.

PIOUS PARENTS! will you not take a deep interest in this immensely important concern? Will you not be willing to contribute your mite toward the education of your own sons, or the sons of others, whose hearts the Lord has touched, that they may be prepared to serve the Church in the ministry of reconciliation? There is a day coming, when, to have contributed efficiently to the preparation of one able and faithful gospel minister for the sanctuary, will appear more important, and will afford greater pleasure in reflection, than the greatest mere temporal benefaction that can possibly be bestowed on mankind. Temporal benefits perish in the using:—but the labours of one faithful minister of the gospel may be the means of extending blessings to nations the most remote, and posterity the most distant, as well as through eternal ages.

PIOUS YOUNG MEN! we call upon you to ponder this subject deeply in your hearts. To you, under God, we look for ministers of that Church which the Redeemer hath purchased with his own blood. We entreat you to come forward, and to consecrate yourselves to the service of that Church. Can you make choice of any other profession so desirable, so noble, so God-like, as the ministry of reconciliation? If not, then pray for the prosperity of this Society; endeavour to excite the zeal and liberality of others for its support; and crown all by devoting yourself to the holy cause which it is formed to promote.

CHRISTIAN BRETHREN OF EVERY CHARACTER AND AGE! the errand on which we come to you in this address is no common one! We have all too long neglected our duty to the Church of God. Let us, then, humbled by the past, and animated by the prospects of the future, rouse from our lethargy, and begin to act in earnest. Our Master requires it of us. The calls of destitute Churches, who can find none to break to them the bread of life, require it of us. The cries of frontier settlements, who look and entreat in vain for missionaries, require it of us. The miseries of the poor heathen, who are perishing by millions for lack of knowledge, require it of us. Yes, brethren, if you love the Lord Jesus Christ in sincerity, if you love the Church to which you belong,

if you wish to prevent a famine of the Word of Life from desolating our land—come forward to the help of the Lord against the mighty.

By order of the Managers,

ROBERT RALSTON, *President.*

E. S. ELY, *Corresponding Secretary.*

MONTHLY EXTRACTS FROM THE CORRESPONDENCE OF
THE BRITISH AND FOREIGN BIBLE SOCIETY,

For November, 1818.

From the Rev. Professor Van Ess.

Marburg, June 16, 1818.

The resolution of the Committee of the British and Foreign Bible Society has made me happy beyond the power of expression. Now I shall be able to carry on the great work of God, to which his unmerited grace has called me, a weak instrument, with means more commensurate with its vast extent, and to enlarge the sphere of my operations.

I see, already, in spirit, mountains depart, hills remove, and a high-way preparing for the increase of the word of God, both far and near; for He who has helped us will continue to bless his word and his work. Obstacles, which, like gigantic mountains, appal our eyes, are by him wafted out of sight, as a feather is breathed away, and as an atom vanishes before the wind.

From June, 1816, to June, 1818, there have been distributed by me, 101,195 copies of my New-Testament; and if the edition with large print had been ready a year sooner, 50,000 copies more would have been issued.*

It is my earnest request to the British and Foreign Bible Society, that they would enable me to have at all times at my disposal 36,000 copies of my Testament, half small and half large print, which, together with carriage and binding, would cost about 2166*l.* sterling. This sum I would entreat their generosity to assign in the name of Jesus Christ, for the salvation of immortal souls, in order that the work of God, which is also your work, may not for a moment be obstructed in its way to greater and wider extension.

Every thing which you have had the goodness to communicate to me of the wonders which God has wrought by means of the Bible Society, has highly delighted me, and filled my heart with gratitude to God. Indeed, who is there that does not here observe the finger of God? He does wondrous things; praised be his name! That important prophecy—"The gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come"—is developing before our eyes. "Yes, verily, their sound went into all the earth, and their words unto the ends of the world."

I might have sent you a volume of copies of letters; but having had only one clerk in my office for these several days, he has been occupied with important correspondence; I have therefore made him copy but a few. However, the echo of every letter is this:—Fruits of godliness, of repentance, of regeneration, of the knowledge of God and of Christ; comfort, peace, and consolation, are produced, every where, by this seed of God sown in hope. An altogether new spirit is observable in many schools among the children, through whom the parents also are made acquainted with this Book of books. To thousands and thousands to whom the New Testament was before unknown, it has now become the greatest treasure, and the most precious jewel.

My church is frequented by many Jews, and numbers of them are fond of reading my New Testament.

Several pious ladies labour effectually in dispensing blessings by means of the New Testament with which I furnish them.

* To enable this indefatigable distributor to keep the stock of German Testaments required, the Committee of the British and Foreign Bible Society have voted him a further grant of 2000*l.*; he having previously distributed 223,341 copies!

*From a very Reverend Dean in Norway.**Ullenswang, November 12, 1817.**

The receipt of your much esteemed favour of the 22d of September rejoiced me greatly, together with the printed publications, for which I feel much obliged to you. These gladden and comfort me, as I perceive therefrom the promotion of the kingdom of God. I can reciprocally gratify, by informing you, that contributions towards the dissemination of the Holy Scriptures increase in Norway, particularly in the province of Bergen.

In my parish, containing about 3700 souls, there have been collected, during the past and the present year, above 200 rix dollars, specie, (about 50*l.* sterling,) and as much in proportion to the population in the adjacent neighbourhood.

On the Jubilee of the Reformation, celebrated the 31st of October, and the 2d of November, I encouraged my congregation to contribute to our Bible Society. I observed, with lively emotion, men, women, youths of both sexes, children, poor, rich, all of them lay down their gift upon the altar of the Lord for the distribution of the Holy Scriptures. I perceived also the poor widow come with her mite. I saw the innocent little ones upon their father's or mother's arms, lay down their gift; and the words of Jesus,—“Out of the mouth of babes and sucklings thou hast perfected praise;” and his affectionate call—“Let these little ones come unto me, for theirs is the kingdom of God,”—forcibly struck my mind.

At the Jubilee we received in this manner 81 dollars specie; (about 20*l.*) the remainder we received before by subscription.

From the Central Committee at Christiania, we now expect a general list of what has been collected in the whole kingdom.

You expressed a wish in your said letter, that I had disposed of a part of the ninety New Testaments. This has also been attended to; and I have sold at a moderate price, for about 32 rigsbank dollars, (about 16*s.* 6*d.*) for which I have credited our Bible Society. The gratuitous distribution of so many, arises from an idea I entertained, that the most indigent, who had nothing to pay with, but still are able to read, and eagerly desirous to possess the word of the Lord, ought not to be denied this precious gift; the more so, as I remembered the words of our Saviour;—“Freely ye have received, freely give;” Matthew x. 8. Another reason was, the ninety New Testaments which, through your kind attention, I received, and acknowledged in my letter of the 10th of January, 1816, I looked, and still looked upon, as a gift fallen from heaven, and wherever I travelled in my Deneary, I directed the attention of the people to the object of the British and Foreign Bible Society, for sending the word of God even to us, who are living between Norway's barren rocks.

I judged I should best meet the wishes of a Society united for such ends, by distributing the most of them to the poorest; my heart being impressed with the thought—“The Gospel is preached to the poor.”

*From a Clergyman in Surinam.**Paramaribo, April 3, 1818.*

The Reports of the British and Foreign Bible Society in London have always proved very encouraging and refreshing to my mind. In the hours I can spare from my other occupations, they afford much food for my soul, cheer my heart, and fill it with praise and adoration of God, who, in his infinite goodness, works such wonders in our days, by giving existence and increase to such extraordinary Associations as Bible Societies, of which the British and Foreign Bible Society has the honour to be the Parent.

*From the Secretary of the Netherlands Bible Society.**Amsterdam, August 4, 1818.*

Your esteemed favour of the 7th ultimo came duly to hand: and I have communicated its interesting contents to the Directors of our Bible Society;

*Recently come to hand.

who rejoicing at a further opportunity for divulging the precious gift committed to our care, have immediately resolved to place four hundred Bibles and New Testaments at the disposal of the Rev. Thomas Langballe, at Paramaribo, which have been shipped, and are now already on their way to Surinam.

Our General Meeting of the Deputies of the sundry Associations in this country, took place on the 15th and 16th of last month. The deliberations were held in a true spirit of concord and unanimity, and with general thanksgiving to Him who so evidently forwards the object of the Society—the diffusion of his word, throughout the whole world, in order to promote the welfare of immortal souls.

From the Rev. Dr. Robert Pinkerton.

Memel, July 10, 1818.

Since I entered the Government of Witepsk, not at a great distance from Polotsk, I have distributed about 70 copies of the Hebrew New Testament among the Jews. I could have given away many hundred copies more had I possessed them. In general, I first examined the person who made application for a copy, whether he was able to make use of it, by making him translate to me a few verses of the 5th chapter of St. Matthew, the 1st chapter of St. John, or the 1st chapter of the Hebrews; and when I found that he understood what he read, then I bestowed the precious gift. In several instances I was offered money for the copies. The number of those Jews who are capable of understanding the Hebrew Testament, particularly about Witepsk, Orsha, Skloff, Minsk, and Wilna, is far greater than I formerly believed; and there seems to be a general readiness among them to accept of it, an impelling curiosity to read the doctrines of Christ and his Apostles, in the Hebrew language. One of them in the town of Borisoff, who had been in possession of a Hebrew Testament for some months before I came that way, told me, that neither they nor their fathers had ever read those things before. Others informed me that, having now read the greater part of the New Testament, they were capable of judging of its contents; and, though they could not yet agree with its doctrines in many parts, they were highly pleased with its morality.

Surely nothing is so well calculated to remove the prejudices of the Jews against our religion, as enabling them to understand it in its genuine purity and simplicity.

I have repeatedly reproached myself for having done so little, in my former travels, for bringing the consolatory doctrines of the Gospel to the wards of the sick in hospitals, and the cells of criminals in prisons. It is true, at the formation of Societies, I have more than once recommended these abodes of distress and misery, as places which ought to share the first fruit of their benevolence: yet, *personally*, I have seldom been in any of them. But it is never too late to form a good resolution. On leaving St. Petersburg the last time, I resolved to visit the prisons and hospitals, on my future travels, to supply their unfortunate and suffering inhabitants with the word of God. Accordingly, from St. Petersburg to this place, I visited five provincial prisons, which contained 515 of the most unfortunate of our race. In each cell or apartment I commonly found one or more who were capable of reading to their fellow-prisoners. With tears of gratitude they usually received the precious boon of God's word. In the twelve hospitals which I visited, I found 1015 sick, in every stage of the numerous diseases to which sinful man is here subjected. How precious was the gift of God's word to these sufferers! In every ward we usually left one, and sometimes two copies. In three poor-houses I found 486 aged and indigent, whom we also supplied with the bread of life—the treasures of divine love.

From the same,

Konigsberg, July 27, 1818.

I have spent two days in visiting the prisons and hospitals of this city.—In all of them I did not find a single Bible or Testament in any language. I be-

stowed a copy on the inmates of each apartment. What a deep impression the sight of the Bible seemed to make on the three hundred and nine criminals, whom I visited in five different prisons! In almost every cell some of them were so much touched at the sight and reception of a copy of the word of God that they literally wet their chains with their tears. The sight of a stranger with the word of God in his hand, and the message of peace on his lips, seemed powerfully to affect these most hardened and unfortunate of the human race; many of them wept bitterly, probably at the recollection of the days of their youth, when they read the Bible at school, or in the habitation of their parents, but suffered not its principles to sink deep into their hearts. The keepers of the prisons themselves, and a member of the Society who went with me, frequently wept like children. The former said, that they never had beheld the prisoners so much affected on any occasion before: and the latter could not refrain from repeatedly expressing his surprise, that no one had before thought of putting the word of God into the hands of these poor unfortunate creatures. So many tears were shed, so many blessings implored, so kindly they pressed, one after another, to kiss the hand that had bestowed the precious gift formerly unknown among them; that had it not been for the rattling of their chains, their emaciated looks, and the strongly grated windows and doors, I should have been apt to forget, for a moment, that I was in the midst of those who were the outcasts of society, and that many of them had been guilty of the blackest crimes. But even for these guilty wretches there is plenteous forgiveness with Christ; and the reading of his Gospel may be the means of bringing some of them into the light and liberty of the sons of God.

Every where in the hospitals the Bible was welcomed gladly among the sick and wounded; and I have since heard, that many of the soldiers in the military hospitals are diligently perusing the oracles of God. Two of these, Catholics, were observed to read in the Bible the whole day long after receiving it. One of their neighbours asked them, why they read so incessantly in their present weak state; one of the two answered, "This Book we have never read before; it is the most sacred of all books, and therefore must be the foundation of our christian faith." This interesting anecdote was related to me by the chief physician of the hospital, some days after I had been in it.

His excellency the Chancellor, Von Schrotter, was most agreeably surprised to hear of the reception the word of God had met with among the sick and unfortunate. He is President of the Bible Society in this city; and has repeatedly promised me, that as soon as Bibles can be obtained, every prison and hospital in the surrounding country shall be supplied with them.

His Majesty the King left this city yesterday for Berlin. In his conversation with the Bishop, he expressed his warmest attachment to the cause of the Bible Society, and his hearty desire, that it may continue to prosper in his dominions; and, as paper for printing is very dear, and difficult to be got, he has promised to grant *permission for paper to be brought in from Holland, free of the import duties*, for two proposed editions.

From Emanuel Schnell.

Basle, July 14, 1818.

At yesterday's meeting it was resolved to send, gratis, 500 copies of the Bible to Odessa, and to forward 50 Bibles and 100 New Testaments to the Rev. Mr. Frantz at Mogilsberg; who in glowing colours exhibits the scarcity of this Holy Book, and the ardent desire for it. In this manner we employ the money which your Bible Society has had the goodness to assign to us.

We have been informed, that in and about Odessa, there are several colonies, of Germans, who are entirely destitute of this Book of all Books, and wish earnestly to possess it. When we had obtained accurate information on that score, we thought it our duty not to delay supplying them with the Holy Volume; that no time might be lost by further inquiries, as on the setting in of this winter season it would be impossible for us to answer their wishes. This is the most proper time for the transmission of copies to them.

From the Secretary of the Hibernian Bible Society. Dublin, August 5, 1818.

By desire of the Committee, I have the pleasure to inform you, that they have come to the resolution of re-printing, in this country, your Monthly Extracts of Correspondence; and to request that you will, therefore, have the goodness to order, that a copy of them be regularly transmitted to us, *by post*, as soon as it can be prepared. The Committee expect much benefit to result from the circulation of these Extracts.

From Charles Stokes Dudley, Esq. Exeter, September 4, 1818.

The Manchester Ladies' Bible Society has already obtained 3696 Subscribers, and collected 469*l.* 17*s.* 1*d.*; and it will gratify the Committee to learn that the Duchess of Kent has, in the most handsome and condescending manner, accepted the office of Patroness of that Institution.

The Ladies of the Association, just established at Douglas, Isle of Man, have collected in their first month 24*l.* 16*s.* 4*d.*; and a Second Ladies' Association has been formed in that Island.

The Liverpool Ladies' Bible Society, since it has been remodelled and extended,* has far surpassed my expectations. The following is the abstract of their results up to the 26th of August, exhibiting the fruits of seven months' persevering attention on the part of these benevolent Ladies, viz.

Total number of Collectors,	-	-	-	-	456
Total number of Districts,	-	-	-	-	334
Total number of Subscribers,	-	-	-	-	3834
Bibles and Testaments distributed,	-	-	-	-	1397
Total amount collected, 1889 <i>l.</i> 15 <i>s.</i> 7 <i>d.</i>					

The consequences are traced in those habits of cleanliness, economy, sobriety, and decorum, which are progressively extending throughout the bulk of the population, in an increasing attention to the duties of religion, and in an evident extension of those great principles of moral order which attach the lower classes of society to their superiors, and cement more firmly the whole mass of the community.

The total amount collected by the Southampton Ladies' Association, from October, 1816, to July, 1818, is 630*l.* 3*s.* 3*d.*; and the total number of Bibles and Testaments distributed, 1103.

The Poole Ladies' Association has voted 100*l.* on which no return is required.

The Exeter Ladies' Association is under the patronage of the Duchess of Bedford, Countess Fortescue, Lady Ebrington, and many other distinguished individuals. The city is divided into 53 districts, to each of which collectors are appointed; and the result has already been sufficient to prove the necessity for such a Society, and the beneficial effects which may be confidently anticipated from its operations.

From the Third Report of the Norwich Bible Association.

In consequence of the recommendation of the last Annual Meeting, another census of the inhabitants of the city was undertaken, by which 890 new Subscribers were obtained for Bibles, and 130 gratuitous Subscribers were also added. While we adduce these proofs of the want of Bibles which has hitherto prevailed, we cannot but rejoice at the readiness with which a plan for obtaining them has been carried into effect, chiefly among the middling and lower orders of Society. We indulge a hope that the effect of their perusal may hereafter become apparent in the moral and religious improvement of our fellow citizens. When we reflect on the great and momentous consequences which have been known to flow from the study of the Scriptures to single individuals, we may be allowed to ask, Who can calculate the blessed effects which may be produced from the perusal of those copies, which have only this last year been distributed by this Association?

* See Monthly Extracts, No. XVI.

By the resolutions of the Meeting last year, the sum of 100*l.* was given towards the general purpose of the British and Foreign Bible Society—to that extensive and unrivalled Institution, of which, by means of these comparatively slight and trifling subscriptions, we may be said to form an efficient part. Should we be enabled to continue this sum, (which the present state of the finances of the Association seems to justify,) our exertions cannot be deemed unimportant; since, in addition to the supply of our local and domestic wants, we shall be furnishing to the Parent Institution what is equivalent to the annual subscriptions of one hundred persons, at twenty shillings each.

From the Rev. Dr. Pinkerton. Thorn, August 4, 1818.

From Königsberg I directed my route straight for the provincial town of Marienwerder, which I reached on the 29th ultimo, in the evening. I spent the following day there, and was happy to make the acquaintance of some excellent men, who have promised to unite, on the return of the Consistorial Director from Dantzic, in forming a Society for promoting a more general circulation of the word of God throughout the province. Among these, the chief man in the government, President Von Hippel, and the President of the department of Justice, Von Wegner, will take an active part. I have never been more kindly received in any place than by these two noblemen in Marienwerder. Both expressed their conviction, that the scarcity of Bibles and Testaments was great, particularly in the Schools among both Confessions. This Society will have an important field to cultivate in that part of Prussian Poland.

President Von Hippel stated the number of inhabitants in the Marienwerder department to be 152,000 Protestants; 163,000 Catholics; and 3,500 Menomites.

In Graudenz I visited the large provincial prison, or House of Correction, in which I found 194 criminals, and 35 vagabonds;—but, alas! not a Bible or Testament among them; and it was painful for me to leave so many unfortunate fellow-creatures, without being able to bestow upon them a single copy.

In the town prison of Marienwerder, among other criminals, I found a young woman under sentence of death. At first, after her sentence was passed, President Von Wegner told me she seemed to be in a dreadful state of despair. At last, this good man sent her a Bible, which she most gladly accepted, and diligently perused. Its consolatory doctrines have restored some degree of tranquillity to her guilty and disturbed mind, and shed upon her soul a beam of hope beyond the scaffold which awaits her. I found her, seemingly in deep penitence, with her Bible lying at her side, knitting cotton stockings. Her looks, and the few words which she with difficulty uttered, were full of contrition.

From Culm I continued my route through Culmsee, and arrived in this ancient city on the 1st instant, in the evening. Dr. Brohm has nearly a thousand children in the schools, among whom there is a great want of the Holy Scriptures. In the surrounding villages, the superintendent told me, he had four and twenty schools under his inspection, in which the want of Testaments and Bibles was not less felt.

In the late wars this town was four times besieged; and these seasons of severe trial have reduced a great number of the inhabitants to poverty, and many of the finest buildings to ruins.

From the Rev. Dr. Pinkerton.

Posen, August 9, 1818.

I arrived in this place in the evening of the fifth, and have been very kindly received by the friends of the Bible cause. Prince Radzivil, Governor of the Grand Duchy of Posen, and the Princess, who is of the Royal Family of Prussia, have shown me every possible kindness. Her Royal highness, the Princess, is a Protestant, and a subscriber to the Posen Bible Society. The

Prince has also given me his *hand* and *word*, that he will facilitate, to the utmost of his power, the circulation of the Polish Scriptures.

The Posen Bible Society prospers. I attended an interesting Meeting of the Committee on the 6th, at which several important Resolutions were passed. Since its establishment, in October last, they have collected upwards of 500 dollars from 286 Members and Benefactors. They have also succeeded in procuring 300 Bibles and 600 New Testaments, with which they are endeavouring to satisfy part of the many demands which are come in from different quarters of the Grand Duchy. They are particularly grateful for the 100*l.* sterling which the liberality of your Committee granted them; and they have already either received, or given orders for, Bibles and Testaments to the whole amount.

CALCUTTA AUXILIARY BIBLE SOCIETY.

From the Government Gazette.

The seventh Anniversary of this truly Christian Institution was held in the town hall on Saturday, February 21, 1818. The Report of the Committee's proceedings during the last year was read by Mr. Udny, and excited a lively interest in the respectable company who were assembled for the occasion. It is indeed highly satisfactory. We will not enter into the detail of the Society's operations, as the Report, with its Appendix, will soon issue from the press. It shows progress—that steady, efficient progress which is at once most gratifying to the friends of the Institution, and honourable to the managers of its concerns.

Nothing has gratified us more than the progress of the British and Foreign Bible Society, which, with accelerated speed, is now pervading a large portion of the world. Its object—to give the Bible, nothing but the Bible, to those who want it—is at once simple and sublime; uniting in one vigorous effort Christians of all denominations and persuasions; and comprehending within its grasp people of all countries and languages. It is pleasing to witness its operations in these parts, where the light of Divine truth is only beginning to penetrate, and where so very much is in all respects to be accomplished for the melioration of numerous classes of our fellow-subjects in India.

We would not omit one pleasing feature in the new Report. The public have already observed, in the Reports of former years, how each successive year has been marked by the formation of some new Auxiliary. This is the first Report which announces the establishment of Bible Associations among the poor. Those who have attended to the Reports of the Parent Society, must have noticed what very essential aid has been afforded at home by the establishment of these Associations. Three such institutions are reported to have arisen during the last year; one at Bellary, and two at Madras. The example will be followed, we trust, in many other places. The combinations of the poor not only benefit the funds of the Society, but greatly extend the interest which is felt in its prosperity, and augment the energy with which it acts. It is desirable that the poor should be every where encouraged to give of their little. Union in the same sacred cause strengthens the charitable feeling: charity confirmed stimulates to increased activity; augmented activity in benevolence is productive of the richest blessings to "them who give, and to them who take;" and thus the happy effects of Bible principles become more diffused. We can only add, that we were gratified to observe, at the Meeting of last Saturday, an unusual collection of the Scriptures, translated into different languages, placed on the table. In addition to those which were produced as specimens of the Oriental Versions, published by the Calcutta Society, we perceived a number of new versions recently printed at the expense of the Russian Bible Society at Petersburg. These are honourable documents of that Society's labours, and show with what extraordinary activity they are pursuing their grand object of distributing the word of life among the inhabitants of that extensive empire.

The Rev. Dr. Marshman having presented the Meeting with a copy of the Pentateuch complete, in the Chinese language, beautifully printed at the Serampore press, with moveable types ;

Resolved unanimously, that the cordial thanks of the Meeting be given to Dr. Marshman for his valuable and acceptable donation of the Pentateuch, translated by himself into the Chinese language.*

From a Swiss Clergyman travelling in Egypt.

Cairo, March 25, 1818.

I have this moment left Mr. Asselin, the French Vice-Consul here. The name of the person whom Mr. Asselin employed in making the translation of the Coptic Bible was Abraham. He was born in Ethiopia, and was a very worthy and active man. He had travelled for forty years. In his youth he accompanied the celebrated traveller Bruce; he went afterwards to India, and studied three years under Mr. Johns, an Englishman of great learning. Besides his native tongue, he was master of the Persian, Italian, Greek, and other languages. He was employed for ten years by Mr. Asselin in translating the Bible: when he had finished his task, that gentleman wished him to translate other works; but he replied that he was desirous of some repose, and had determined to undertake a journey to Jerusalem, there to die and be buried. Soon after his arrival there, the plague made its appearance, and he fell a victim to it.

As I wished to attempt sending into Ethiopia some copies of the Ancient Ethiopic Psalter, which have been printed at the charge of the British and Foreign Bible Society, I waited upon the Coptic Patriarch, whose name is Petrus, to consult him about this business. He gave me an open letter to the Patriarch of Ethiopia, which, together with ten Psalters, I despatched to the Vice-Consul, requesting him to forward the parcel according to its direction. I leave about 70 copies with Mr. Asselin, and take a few with me to Jerusalem.

On my journey I was solicited every where for Bibles; and when I arrived at Cairo, I had nothing left but a few copies of the Scriptures, and the Ethiopic Psalters. This grieved me the more, as I was under the necessity of sending the applicants away empty; and my regret would have been still greater, had I not, in full reliance on the continued assistance of the Bible Society, been able to assure them, that I had the prospect of soon getting a fresh supply of copies. I ardently wish that the impatience of the poorer Copts, who are extremely desirous of possessing an Arabic Bible might soon be removed.

The almost continual inquiries of these people, whether the Bibles are not arrived, and when they are expected, make me almost impatient also. The Italian, Arabic, Turkish, and Armenian Bibles, will doubtless meet with great demand; and not these only, but also French, Hebrew, English, and German, would prove very acceptable.

SUMATRAN AUXILIARY BIBLE SOCIETY.

From the Honourable Governor Sir T. S. Raffles, President of the above Society, to the Right Honourable Lord Teignmouth.

MY LORD,

Fort Marlborough, April 15, 1818.

I do myself the honour to transmit to your Lordship the proceedings of a General Meeting of the inhabitants of this place, assembled for the purpose of establishing an Auxiliary Bible Society.

I have much pleasure in adding that the subscriptions in aid of the "Sumatran Auxiliary Bible Society," thus established, have been general, and that the object of the Institution is prosecuted with zeal.

From W. B. Martin, Esq. late the Honourable East India Company's Resident at Amboyna, to the Rev. Mr. Thomason. *Calcutta, August 28, 1817.*

I have the pleasure to acquaint you, that the additional supply of Testaments, consigned to me by the ships Mandarin and Laurel, were received at Amboyna

* A copy of this Pentateuch has been presented by Dr. Marshman, and deposited in the Library of the British and Foreign Bible Society, London.

early in the month of March; and that, on the 24th of that month, they were distributed to the inhabitants of the island, of whom a considerable number had been assembled for this purpose in the church.

In order to prevent the Society's liberality from being abused to mercenary purposes; and to insure, as far as possible, the distribution of the Bibles to such only of the inhabitants as are qualified, by their knowledge and acquirements, to appreciate the value of this donation, I had caused lists to be prepared of the Burghers and inferior inhabitants, exhibiting the names of married individuals belonging to each class, who were most distinguished for respectability of connexion and character, and whose solicitude to obtain possession of a copy of the Scriptures was, therefore, most likely to have proceeded from conscientious and religious motives; and I proposed to exclude from an immediate participation in the gift all whose circumstances did not correspond to that description.

This intention, however, I was afterwards compelled to relinquish, as I found it impossible to confine the distribution within the narrow limits which a rigorous adherence to it would have prescribed; for, so great was the eagerness pervading the community to reap the benefit of a liberality which they had not before experienced, and of which they could not soon expect to witness the recurrence, that on the day appointed for the distribution, instead of the comparatively small and select number of individuals designated by the lists, the church was crowded by a multitude of people of both sexes, and of all ages, imploring, with an earnestness of supplication which could not be resisted, the unreserved communication to them all, of an advantage which all appreciated, and which all had been prepared and were qualified to enjoy.

I could not, therefore, refuse to yield to their solicitations; and with the assistance of the Rev. Messrs. Kam and Carey, the Deacons of the Church, and several of the Native Chiefs and School-masters, whose knowledge of individuals rendered the exercise of some discrimination practicable, I distributed as many as could be, in their opinion, granted with propriety. With the exception of 150, reserved for the use of the schools, the rest were given in compliance with written applications, which furnished the means of ascertaining the character of those who made them.

LIVERPOOL RELIGIOUS TRACT SOCIETY:

Extracts from the Fourth Report—1818.

In the last Report of your Society some subjects were specified as those on which Tracts were particularly needed, and the Committee threw out some hints as to the *kind* of Tracts which appeared to them to be most desirable, most calculated to arrest the attention, and interest the heart, and so, under the blessing of God, to be eminently useful. Your Committee have to regret, however, that so few have appeared to answer the appeal, in the spirit of those suggestions, by the productions of their pen. The Committee have indeed been favoured with a considerable number of original essays, to which they have given the most serious consideration; but not being deemed altogether such as to justify their Committee in adding them to your catalogue, they have been returned to their authors, not without a sense of obligation for the good wishes for the prosperity of the Institution, in which they originated. Your Committee take the liberty to remark, that a style of composition suitable for a Tract is very different from that of a sermon or an essay. A plain, simple narrative, embracing some striking incident that illustrates the great and momentous truths of the Bible, ap-

plied with appropriate reasonings and reflections, and exhortations and warning, to the heart of the reader, is most likely, under the influence of the Holy Spirit, to awaken the attention of the careless or the indolent, and touch the conscience of the hardened and profane. Next to this, perhaps, is the well-conducted dialogue, or the chain of spirited and pointed apothegms. These, at any rate, will frequently be read, and in some instances, read again and again, where the mere didactic composition, however excellent, excites but little interest, soon fatigues, and is quickly laid aside.

Your Committee regret to state that during the past year, the Gentlemen's Association has discontinued its labours: not that they had seen any thing to induce them to alter their opinion of the excellence of this mode of doing good; or that their zeal in the cause and concern for its prosperity had suffered any diminution of their ardour, but simply for want of collectors and distributors to carry on the business of the Association. The Ladies' Association, however, your Committee are happy to report, are still alive and active, and have distributed 14861 Tracts, through various important channels, in the course of the year. Your Committee beg leave to express a hope that the Gentlemen's Association may not be dead, but in a state of suspended animation, and that by the timely application of judicious and powerful restoratives, it may yet revive and live to do great things in aid of your Institution; while your Committee rely with a confidence, increased by every year's experience, in the ardour and perseverance of the female character—an ardour which seems to kindle afresh by every effort to damp it; and a perseverance that steadily pursues its object in the midst of resistance and difficulty. The honourable place which the Ladies of Liverpool have obtained in the ranks of the British and Foreign Bible Society, while it has excited the admiration of the Christian world, must also secure the respect and esteem of the community thus blessed and honoured by their labours. That high station your Committee kindly hope they will never relinquish, assured that while they occupy it, the cause of the Tract Society, in Liverpool, will never want for efficient agents and successful advocates, though not a single individual of the other sex should continue his exertions or his patronage. There is, in this mode of doing good, something peculiarly adapted to the modesty and diffidence of the female character; and here, by the distribution of Religious Tracts, the hand may furnish information and instruction, warning and reproof, exhortation and entreaty, which the benevolent spirit is panting to impart, but the trembling lips have not fortitude to utter; and of a Tract given, as well as of a word spoken in season, it may be said, "How good it is."

Notwithstanding the discouraging circumstance just alluded to, your Committee are happy in being able to report an increase of upwards of 60,000 in the circulation of the last year, above that of any one preceding. The whole amount distributed by your Society through the various channels hereafter to be enumerated,

is 235,655, to which may be added 109,976 sold at the Depository, making a total of 345,631 since August, 1817.

In the item, votes of the Committee, are included grants of Tracts for distribution in the neighbouring counties; in Wales and Ireland, at Montreal, Quebec, and the neighbourhood, Miramachi, St. John, New Brunswick, Trinidad, St. Domingo, &c. &c. and one Tract, entitled "FRIENDLY HINTS TO FEMALE SERVANTS," has been given to every family in the town and neighbourhood supposed to contain female domestics. Your Committee are glad to announce that the demand from Ireland is increasing, and that a disposition manifests itself among the neighbours in that Island rather to *buy* than *beg*. To what can that increased demand be owing but the increased diffusion of Christian knowledge in that long neglected country by the preaching of the gospel and the establishment of schools? Hence the necessity of Institutions such as this, in order that, as the people acquire a thirst for knowledge, they may receive a prompt and wholesome supply. The fact is that these Societies aid and support each other. Like the several limbs in the human body, not one of them can be spared. Each has its own appropriate function to perform, which cannot be suspended without injury to the general health and vigour of the constitution; and Bible Societies and Tract Societies must follow in the course of the Itinerant and the Missionary, and wait at the door of the Sabbath School, to satisfy, with instructive provision, the appetite which they are instrumental in creating.

The overture made by your Committee in the last Report, to exchange publications and intelligence with other Societies formed for a similar purpose, has been cordially accepted by various kindred institutions in England, Scotland, and America. Nor can your Committee refer to the United States—that country peopled from our own, that land of our brethren, the children of the same family, with the same laws and languages, and the same religious institutions and lively oracles, without a glow of unspeakable delight; for the holy fire that was kindled in the metropolis of Britain has been borne across the Atlantic to its distant shores, and is now diffusing itself, with astonishing rapidity, over that mighty continent, animating the churches there to a vigour and a speed in this race of Christian benevolence and love, which may well excite our apprehension, and that apprehension quicken our footsteps, lest they pass us on the road and leave us far behind.

From the friendly correspondence thus alluded to, many important consequences have resulted. We have thus learned that the method of diffusing scriptural truth by such easy and simple means is universally appreciated—that we were not wrong in the estimate which we had formed of the energies and zeal of the female character in their application to the business of such institutions; for the Transatlantic females are exhibiting to America, in their activity in the cause of mercy, the same lovely spectacle that Britain is privileged to behold;—while we have also the satisfac-

tion to know that some of your publications are not confined to our own country, but are circulated to a great extent, and with every prospect of usefulness in distant regions of the globe.

[The following Memoir is from the pen of the Rev. Mr. Wardlaw, of Glasgow, well known to the religious world, from his "Discourses on the Socinian Controversy."]

From the Glasgow Courier.

THE LATE REV. DR. ROBERT BALFOUR.

This excellent man, and eminent minister of the Gospel, died here on Tuesday, the 13th inst. after an illness which attacked him suddenly in the street on the preceding day, which did not admit of his reaching home, and which terminated fatally, in the friend's house to which he had been conducted, in about 32 hours.

Dr. Balfour was born and educated in Edinburg. After being licensed a preacher of the gospel, he declined an invitation to the pastoral charge from the Congregation of Lady Glenorchy's Chapel there; and having preferred a presentation to the parish of Le-cropt, was ordained Minister of that parish, where he officiated for about five years. In the beginning of the year 1779 he was removed to the Outer High Church of this city; and he continued in that charge till the close of his valued life. He died in the 71st year of his age, the 45th of his ministry, and the 40th of his pastoral incumbency in Glasgow.

It is not easy, in a short paragraph or two, to do justice to a character in which so many excellent qualities were associated; qualities of the mind and of the heart, developed in public as well as in private life, and securing to their possessor an equal measure of admiration, of esteem, and of love. One of the principal charms of this character, which prevailed, and animated, and endeared the whole, was, warmth of heart—a cordial kindness of disposition. His affections were remarkably strong: his temper, naturally somewhat warm, was subdued and chastened by the reigning power of religious principle:—and with the finest and tenderest sensibilities, he united an uncommon firmness of mind, the product, at once of natural constitution and of gracious influence; which, whilst it marked his general deportment, was especially conspicuous under the afflictions of life, enabling him, in private, to maintain a dignified christian composure; and in some of his public appearances, even when his spirit was burdened with the heaviest griefs, to rise above himself, and to elevate his charmed, and arrested, and melted audience, along with him, to the purest and sublimest heights of devotional feeling.

In the intercourse of private life, no man could more emphatically be said to enjoy his friends than Dr. Balfour.—In the social circle, he opened his heart to all the reciprocations of kindness, his countenance beamed with pleasure; and even in age, he retained the glow and the vivacity of youth. His familiar conversation was characterized by a cheerful and facetious pleasantry; but he ever turned with

delight to sacred subjects; no man could make the transition more rapidly and entirely; and on these he was always at home, speaking "out of the abundance of his heart." Having himself experienced the bitterness of domestic affliction, and the sweetness of the consolations of religion, he excelled as a comforter of the mourners. He was a wise, affectionate, and faithful counsellor; and to the young especially, who, on sacramental or other occasions, came to converse with him on religious concerns, he displayed a paternal tenderness, and a condescending and insinuating gentleness, which won his way to their hearts, and drew them to the paths of piety with the cords of love.

The bitter tears of surviving relatives bear testimony to his domestic virtues, and to the delight which his presence diffused through the family circle; the deep felt sadness of the intimates of his early days, to the sincerity, the cordiality, and the steadiness of his friendships:—and the acute and pensive sorrow of a mourning people, to the long tried and sterling worth of his pastoral ministrations. The distinguishing characters of his preaching were, a clear and comprehensive view of his subject—textual distinctness of arrangement—luminous exhibition of truth—pointed discrimination of character—a thorough intimacy with the labyrinths of the heart, and with the varieties, genuine and delusive, of christian experience—warmth of persuasive earnestness—faithful closeness of practical application—and an exuberant command of appropriate and powerful expression. He adhered, with exemplary constancy to the Apostolic determination, "not to know any thing amongst his hearers save Jesus Christ and him crucified." All his pulpit addresses, whether doctrinal or hortatory, bore, through their entire texture, the impress of the Cross. The doctrines of salvation by free grace were held forth in all their scriptural purity and simplicity; and the necessity of practical godliness, as the result of the faith of these doctrines, was urged with unremitting fidelity. His was not the icy coldness of speculative orthodoxy. His preaching was truly the utterance of the heart. Those who have listened to him in his happy moments of warm and impassioned elevation, have heard him pour forth the fullness of an affectionate spirit; warning, alarming, inviting, persuading, beseeching; his whole soul thrown into his countenance; and in his penetrating eye, the fire of ardent zeal gleaming through the tears of benignity and love.

During the long period of his ministry, he grew every day in the affectionate admiration and esteem of the people of his charge; to whom no charms of novelty or variety could ever fully compensate for the absence of their own beloved instructor; and amongst whom there were many who, with the peculiar tenderness of filial attachment, looked up to him as their spiritual father. Twelve years ago he had occasion to give practical evidence of the strength of his reciprocal attachment to his flock, by declining, in opposition to a variety of secular inducements, a pressing call to a charge of the metropolis.

Although himself attached to the established Church of Scotland, he exemplified a generous and cordial liberality toward those who dissented from her communion. Christians of every persuasion united in esteeming and loving him—and by a uniform consistency of personal and ministerial deportment: by a zealous “readiness to every good work,” for advancing the interests whether temporal or spiritual of individuals, of his city, of his country, or of the great family of mankind, he secured an approving testimony in the consciences of all. Never was reputation, during so long a period of trial, more unblemished. If the breath of slander ever touched him, it was like breathing on a mirror of steel;—the dimness passed away in an instant, leaving the polished surface brighter than before.

The mortal remains of this estimable man and valued Minister were, on Tuesday last, attended to the narrow house by a large assembly of sincere mourners, and amidst an unprecedented concourse of spectators, along all the streets through which the funeral procession passed; affording an impressive testimony of the universality of the public sentiment of regard, and of that deserved popularity as a Minister, which from the first was uncommonly high, and which continued without abatement from the commencement to the close of his career. “*The memory of the just is Blessed.*”

From the Evangelical Guardian and Review.

MEMOIR OF REBECCA M. COIT.

REBECCA M. COIT, the youngest daughter of Mr. Elisha Coit, of this city, was born August 21, 1808. Her natural disposition was amiable; and her mind, as it unfolded itself, discovered no ordinary capacity. Both were cultivated by the instruction which she received at home and in school. Her parents, being followers of Christ, taught her to remember her Creator and Saviour in the days of her youth. Her teachers, whilst they instructed her in the rudiments of knowledge, enforced the precepts which she received from parental piety. Her dutiful behaviour at all times, and the progress which she made in her studies, endeared her to her teachers, and gave to her parents a pleasing prospect of her future character and conduct. Though, like all children, fond of play, yet she never sacrificed any opportunity of improving her mind. The Shorter Catechism, the Psalms and Hymns of Dobell, and others, with her Bible, were her favourite books, to which she paid most of her attention. At the early age of four years she was able to read the Bible, and commenced committing to memory portions of it, as also of the Catechism, and the collections of Psalms and Hymns which were put in her hands. It was evident that her study of these books was voluntary—a matter of choice, not of constraint. Before her death she could repeat accurately all the answers in the Catechism, with nearly all the proofs quoted in support of them, as also a number of *chapters*, both in the Old and New Testaments, together with many Psalms and Hymns.

Nay, more, she had gone through, in the course of her daily readings, Scott's Family Bible, with the Notes, nearly to the 70th Psalm. The knowledge which she thus acquired, she cheerfully communicated to the servants in her father's family, taking upon herself the task of teaching them the Catechism. In this work she engaged of her own accord, thus spending her leisure time in doing good to others, rather than in play. Her parents did not perceive in her any *special* seriousness or concern for her soul. In her sixth year, she was indeed frequently found weeping after she had gone to bed; and when asked the cause, replied, "It was because she was so wicked a child." It was not, however, until her last sickness that she was made thoroughly sensible of the importance of salvation, and seeking, found it through the blood of Christ.

On the Lord's day morning, December 6, 1818, about 8 o'clock, she was suddenly seized with numbness and spasm in her right side. Leaning her head on her mother's lap, instead of complaining or crying, she said, "Mother, will somebody pray for me that God would forgive my sins? I want you to pray now." Before prayer could be offered she fell into violent convulsions. When she recovered her senses, being asked if she remembered her request, she answered, "Yes: but nobody prayed for me." Shall father pray with you now? "Yes, that my sins may be forgiven me."

During the two following days her spasms returned at intervals. Whenever she felt their approach, she would most earnestly request prayer, and always that her sins might be forgiven; never once mentioning her bodily indisposition. On Tuesday her mother repeated to her our Lord's words—"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." She looked up, and exclaimed, "Lord Jesus, receive my spirit: mother," she added, "do not grieve for me: the Lord has done it; he has laid me on a bed of sickness, and he will raise me up again." She frequently, during these days, inquired whether her pastor would not visit her, expressing her desire that he would pray for her.

On Wednesday morning, her brother-in-law observing her much afflicted, inquired after the cause of her distress. "Oh, I am such a sinner," was the reply. In the course of this morning her pastor visited her, and conversed with her as much as her weakness would permit. His remarks were adapted to her years and situation. She was reminded of the willingness of God to save the young as well as the aged, and of the compassionate attention of Christ to little children. As her physician had directed her to be kept quiet, the interview was short. Being asked by him, What do you wish me to pray for? she answered promptly, "That my sins may be forgiven." In the evening of this day, with much anxiety she asked of her brother-in-law, "Do you think that God will pardon my sins?" She was directed by him, in reply, to the blood of Christ which cleanseth from all sin. Afterward, she said,

"I want to go: I love to be where Jesus is." In the night she exclaimed, "Jesus has washed me in the blood of the Lamb."

On Thursday morning she addressed her brother-in-law in these words: "Brother, God has heard my prayer and pardoned my sins." Being asked, Had you rather die or live? she answered, "I would rather die." Why? said her brother-in-law;—my dear, speak just as you feel. "If I live," said she, "I shall always be a sinner;"—but added, quoting the words of the apostle as expressive of her own feelings;—"Whether live, may I live unto the Lord, and whether I die, may I die unto the Lord: whether I live, therefore, or die, may I be the Lord's." After a short pause, she broke forth in the exhortation of the prophet to those who were around her—"Seek ye the Lord while he may be found; call ye upon him while he is near." Do you think that you shall go to heaven? "Yes, if Jesus gives me a new heart." After this she seemed engaged in prayer for some time, and then repeated those well-known lines:

Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there.

After a pause she exclaimed, "Lord, take me to thyself, that where thou art, there I may be also"—

"Jesus, lover of my soul,
"Let me to thy bosom fly." ;

"Jesus supports me whilst he afflicts me: Jesus is my portion and my all." Sometime after, she repeated Christ's words: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven;" adding, "I want to go to Jesus that I may pray to him; Jesus is my all; I put all my dependence on Jesus." To her sisters, who were in the room, and supposed her asleep, she unexpectedly addressed herself—"Oh, sisters, put your trust in Jesus: care not for the world, nor the things of the world: they are all vain toys: don't put it off to a sick bed as I have done: it will then be a hard case." In the evening, being asked if she felt able to attend whilst prayer was offered up, she said "Yes." What shall we pray for? "That God would forgive my sins; and if it be his holy will to restore me to health, that I may live in his fear all the days of my life; if it be his will to take me hence, that he would take me to himself." After prayer she said, "Don't weep for me: it is God's will; all is peace.—When I depart from hence, I hope soon to be with God; I care not for the world; I want to kiss you all; Jesus, take me to thine arms; I commend you all to God; he is a kind and faithful Friend. I hope I shall soon be in a better world." To her mother she said, "I commend you to the Lord; he will take care of you. I want to say more, but I cannot. Jesus, wash me in the blood of the Lamb." In the night, being asked if she had ever thought of these things before, she replied

"No: oh, that I had thought of these things whilst in health, and not put it off to a death bed. I would warn every body not to do as I have done; it will then be a hard case." On being reminded of the blessedness of being brought, though late, to know the things that belonged to her peace, she answered, "Oh, yes. I have had kind parents to teach me; if I had not, I might now be in hell. Some poor children never have seen a Bible." After a little while she again repeated Christ's words—"Suffer little children," &c. together with "Remember now thy Creator in the days of thy youth, before the evil days draw nigh, and the years in the which thou shalt say, I have no pleasure in them"—"If I live I hope I shall serve him. 'Jesus can make a dying bed,' &c. Jesus take me to thyself." She was soon after seized with a violent spasm, so that she appeared to be dying, and the family were called together to take their leave of her. When a little recovered, she said, "I see Jesus holding a crown; he has washed me in his blood." To the question of her brother-in-law, How are you? she answered, "Happy! Jesus is my all." Her brothers and sisters she exhorted, saying, "Trust in the Lord Jesus: make him your all; do not put it off to a death-bed. I hope I shall meet all my friends at the right hand of God. Oh, it would grieve me very much, at the last day, to hear the Lord say to any of my friends, Depart. Lord Jesus, take me to thyself." The above exhortation to her brothers and sisters, she sent as a dying message from her to all her friends. To the inquiry, Why do you wish the Lord Jesus to take you to himself? she replied, "Because, if I were to go to hell, what should I do? I would be miserable for ever;"—immediately adding, "Seek ye the Lord while he may be found; call upon him whilst he is near; let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy on him, and to our God, for he will abundantly pardon." She declared that Christ appeared lovely to her at this time. Having kissed her father, and mother, and sisters, she said to a little servant girl in the family, "Be a good child; love Jesus." To another, "Be prepared—love Jesus, and pray to him."

On Friday morning, to the question of her mother, "How do you feel now?" she answered, "Perfectly happy. I would not part with Jesus for all the riches of this world. Oh, that you might all be like Mary in the Scriptures, who chose that good part which shall never be taken away." To her brother-in-law, who asked her what was her request in the prayer he was about offering up, she said, "If I die, that Christ would take me to himself; but if I live, that I may live unto the Lord: and if I die, that I may die unto the Lord; so that whether I live or die, I may be the Lord's." At noon she had a faint turn. On recovering she asked her brother-in-law to pray with her, "that her sins might be forgiven, and if consistent with God's holy will to restore her to health, she might spend the rest of her days in his fear: but above all, that God would enable her from the heart to say, 'thy will be done.'"

On parting with her cousins, during the course of this evening, she said to one of them, "Do not put off thinking of death to a death bed as I have done; it may then be a hard case." To another, "I am going to a better world; we part here; I hope to meet you again."

On Saturday morning, to her father's question, How do you feel? she answered, "Perfectly happy." Why do you feel so? "Because I trust that I am going to Jesus. You are willing to part with me; are you not?" "I am going to depart, and to be with Christ." Shortly after, as if in an ecstasy, she exclaimed, "See, see Jesus with a crown." During the morning her pastor visited and conversed with her. Among other questions he asked her, "Would you wish your present condition to be changed?" "Not unless it be the Lord's will." "What, would you not rather be delivered from your present sickness, and the remedies you are compelled to use for your relief?" "Not unless it be the Lord's will." "Have you then no choice of your own?" "No." "Is God's will your will?" "Yes." "Would you rather live than die?" "I would rather die." "Why?" "Because, if I live I shall always be a sinner." During this day, when she was thought to be dying, she said to her brother-in-law, "Pray that Jesus would take me to himself." Afterwards, she bore her testimony to the loveliness of Jesus, and declared that she was perfectly happy. Her sister repeated, at a time when she was considered speechless, "Oh death, where is thy sting?" She immediately responded, "Oh grave, where is thy victory?" and turning to her father, asked, "Father, cannot you give me up to Jesus? he is my all."

On the Lord's day morning, her request in the prayers of the church was, "that God's will might be done." In the course of the day it was observed to her, "You are very weak, but God can give you strength." She clasped her hands, raised her eyes to heaven, and said, "Lord, I believe, help mine unbelief."

On Monday, being asked, "Is Jesus still precious to you?" "Yes." "Do you think much of him?" "Oh, yes, he is my all."

On Tuesday she appeared so much better, that hopes were cherished of her recovery. Under the influence of these hopes, it was remarked to her, "the Lord seems to bless the means, and we hope that you will be restored to us. Do you wish to live?" "Yes, if it is the Lord's will; but I desire to have no will of my own." After this she had a relapse, and continued to grow worse on Wednesday, Thursday, and Friday.

On Saturday morning she roused, and was perfectly collected, signifying that she knew the members of the family, and took an affectionate farewell of them. Her brother-in-law asked her, "Whether Jesus was still precious to her? Whether she felt that she was going to be with him? Whether she felt *that* far better than to remain here?" To each of these questions she answered in the affirmative, by bowing her head and pressing the hand which she held. He then said, "You love us all very much?" She bowed

her head. "But," he added, "You love Jesus better?" She bowed her head with a force which could only be understood by those who witnessed it.

In this sweet and happy frame of mind did this child continue, answering, in the most satisfactory manner, the questions which were put to her, even after she was unable to articulate, until the night of December 19, 1818, at half past 11 o'clock, when, without a struggle or groan, she entered into the rest which remaineth for the people of God.

During the whole course of her illness she never expressed a wish to recover—nor the least fear of death. When she parted for ever with her friends, she never shed a tear; and her countenance expressed the most perfect calmness and composure.

The above narrative naturally suggests to every reader the following practical truths.

1. God can and does out of the mouth of babes and sucklings perfect praise. To what cause but the power of his grace alone can we ascribe the views, feelings, and conduct of this child? After all that can be said about the innocence of childhood, the word of God assures us, "that foolishness is bound up in the heart of a child," and daily experience incontestibly proves, that the great majority of children are perverse as well as thoughtless in their conduct. What anguish of spirit do multitudes of them produce in the bosoms of their parents by their indolence—their inordinate love of play—their reluctance to study—their fretfulness and sullenness under affectionate restraint, and their actual disobedience. How many of them are utterly regardless of God—deaf to the voice of religious instruction—careless about the salvation of their souls, and averse to the ordinances of divine worship. But unlike the majority of those of her own age, this child delighted in pleasing her parents in all matters which they deemed important; and, at last, to their unspeakable happiness, embraced the Lord Jesus as her Saviour. Who made her to differ? None but God, by his restraining grace, kept her from the common sins of childhood. And none but He, by his saving grace, enabled her to bear with entire submission the sickness of the body, and to depart in the hope and triumph of the Gospel. Though she had, whilst in health, often wept, because she thought herself a wicked child; yet, from her own confession, she did not then know, experimentally, her own sinful state by nature. This knowledge God alone, by his Holy Spirit, can impart to such a child: and she was aware of the difference between it and the mere conviction she had before experienced. During the whole course of her sickness, she displayed nothing of that peevishness or disposition to complain, so common to children when they suffer bodily pains; but on the contrary, seemed to forget her body altogether, and only attend to the concerns of her soul. She submitted to the painful remedies prescribed for her recovery, without a shrink or a murmur. Her answers to the questions proposed, and exhortations to those

around her, evidently could not be the result of education alone ; for they discover a maturity of understanding above her years, and that understanding exerting its powers on subjects directly opposed to "the foolishness" of the childish heart. Though, in such expressions as "Jesus washing her in the blood of the Lamb," there is evidence of incorrect language, yet in the connexion in which the quotations of Scripture were made by her, there is a striking correctness of judgment. And the whole of her observations can have originated only in a mind enlightened and directed by the Spirit of God. She was perfectly rational, exempt from delirium, excepting on the Tuesday previous to her death, when she talked much and incoherently—after which she was in a stupor *the most part* of the time until her death. Even when she was supposed to be dying, and was taking leave of the family, she observed the absence of the little servant girl, and inquired for her, wishing her to come to the bed side, that she might take her hand and bid her farewell.

2. Young children are, in this case, taught the important truth, that their youth does not incapacitate them from attending to the eternal interests of their souls. They are in the habit of thinking, and their parents too generally in the habit of encouraging in them the opinion, that they are innocent—not sinners ; and therefore religion is not only unnecessary for them, but injurious to their present happiness. Whoever questions the truth of this remark, need only examine the views and feelings of a great majority of children, and the system of education adopted by their parents. Among the professed followers of the Lord Jesus, he will find confirmation on this subject, enough to make him doubt either the reality of religion, or the sincerity of their profession. Though children are considered *capable* of studying and improving in knowledge that merely relates to this life—that knowledge which relates to the life to come is neglected as too high for them, and they are left to grow up ignorant of God and his salvation. Here, however, we have an example which incontrovertibly proves *the capacity* of young children to receive the truth as it is in Jesus ; and no process of reasoning can afford a sufficient apology for their neglect of this truth. The exhortation which God addressed to them is, "Remember now thy creator in the days of thy youth." "Those that seek me early," promises the wisdom of God, "shall find me." And in the days of his incarnation the Redeemer said, "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of God." The duty of children, then, is to embrace the Lord Jesus, who stands ready to receive them as well as their parents. Their youth will not exempt them from his displeasure and indignation if they reject his grace ; and parents who neglect to bring their offspring to Christ, now in the day of grace, will find, in the day of judgment, to their unutterable dismay, that the blood of their offspring is in their skirts. It is a solemn, irrefragable, and everlasting truth, that parents are respon-

sible for the souls of their children ; and therefore they are bound to do all they can for their salvation, to escape condemnation in the day of the Lord. All the care which has been taken for their temporal comfort and respectability will avail nothing towards their eternal happiness. Oh, that all parents were wise, to train up their children in the fear of the Lord ; and that all children would give their hearts unto him who took such like them in his arms and blessed them.

3. Pious parents have encouragement to persevere in their care for the souls of their children. No fruits unto eternal life, of the instruction given and example afforded to this child by her Father and mother, appeared for a long time. Year after year was gone, and though she was affectionate and dutiful—indeed all that could be desired from a child of her years, so far as time is concerned—yet, to human judgment, she was without God, and therefore without hope. Her parents sent her to such schools as they approved : schools where she was taught by her teachers to fear God, and reverence his word. In this they acted under the direction of enlightened piety ; and it is a subject worthy of most fervent supplication to God, that Christian parents universally may feel it to be their duty to put their children under the care of none but Christian instructors. Many children of such parents are ruined in this world, and unfitted for the world to come, because their teachers have utterly neglected or despised the great salvation. It is true, teachers no more than parents, can change the heart ; but teachers as well as parents, are bound to be workers together with God in promoting the spiritual and eternal interests of children : and where both unite in their exertions, though they may not see the immediate fruits of their labour, yet in the end they have reason to expect the blessing. At six years, the subject of this memoir was affected ; but her sorrow evidently was sorrow on account of the punishment of sin. At ten years she was enlightened to know and feel the evil of sin in itself, and loathe it, giving herself unto the Lord Jesus Christ for time and eternity. Let all Christian parents, then, train up their children in the fear of the Lord, trusting in the Lord that he will glorify himself in them, sooner or later.

Zptz:

STATISTICAL ACCOUNT OF THE METHODIST CHURCHES.

By the minutes taken at the annual Conferences for the year 1818, it appears, that the number of members of the Methodist Church, belonging to the several Conferences in the United States, are as follows :

		<i>Whites.</i>		<i>Coloured.</i>
Ohio Conference	-	25162	-	602
Missouri Conference	-	4025	-	136
Tennessee Conference	-	13082	-	1799
Mississippi Conference	-	1623	-	430

		<i>Whites.</i>	<i>Coloured.</i>
South Carolina Conference	-	20965	11714
Virginia Conference	-	18137	5547
Baltimore Conference	-	23244	8867
Philadelphia Conference	-	23922	1527
New-York Conference	-	20301	8309
New-England Conference	-	14035	154
Genesee Conference	-	20981	65

190477 39150

Total number of white and coloured members this year, 229627

Total number last year - - - 224853

Increase this year - - - 4774

The total number of this persuasion in the known world may be thus enumerated, from the latest authentic documents :

In the United States	-	-	229,627
Great Britain	-	-	193,670
Ireland	-	-	21,031
France, Brussels, and Gibraltar	-	-	175
Southern and Western Africa	-	-	157
Ceylon and Continental India	-	-	54
New South Wales	-	-	30
West Indies	-	-	20,283
British America, including Newfoundland	-	-	2,353

467,380

The number of travelling preachers are not included in this enumeration. In Great Britain there are 671 travelling and stationed preachers; in Ireland 104; on foreign missions 101; in the United States and in Canada 748; making in the whole 1,592. In addition to those who receive their stations annually from the conference, there are not less than 5000 local preachers, who generally devote the sabbath to the service of the sanctuary without any pecuniary reward.

AMERICAN BIBLE SOCIETY.

Amount of Contributions to the AMERICAN BIBLE SOCIETY, received in November and December, 1818, and January, 1819.

From Auxiliary Bible Societies,	-	-	-	-	-	-	\$6952 11
Bible Societies not Auxiliary,	-	-	-	-	-	-	320 00
Benevolent Societies,	-	-	-	-	-	-	2 50
Congregational Collections,	-	-	-	-	-	-	40 00
Individuals, for Bibles and Testaments sold,	-	-	-	-	-	-	186 31
Ministers, members for life,	-	-	-	-	-	-	1496 00
Other members for life,	-	-	-	-	-	-	170 00
Annual Contributions,	-	-	-	-	-	-	42 00
Bequest,	-	-	-	-	-	-	2 00
							<hr/>
							\$9210 92

The amount received in the first three quarters of the current year, is \$31,016 67

The number of Bible Societies *auxiliary* to the American Bible Society, is *one hundred and eighty-six*.